HARAMBEE FLAME

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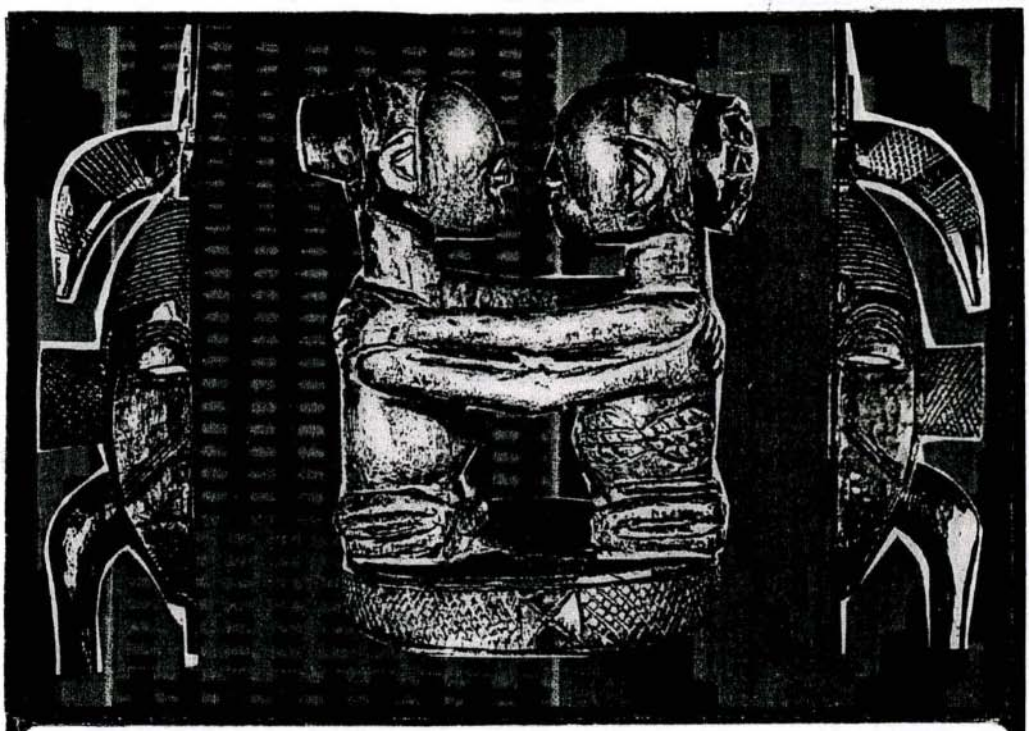

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

We see/hear this damned near all the time. Somebody does or says something that doesn't make sense and somebody else says, "he's being ignorant." Maybe this actor is being ignorant, but maybe not. What does "ignorant" mean? --"unaware of." Maybe a brother is trying to make purchases with counterfeit cash. He just got out of the joint, after doing a long stretch, and didn't keep up with changes in the look of U.S. currency. He's using counterfeit money but because he's unaware of the fact that the money is funny. You don't want the brother catching a number, so you school him. If he resumes trying to pass the fake cash, he's no longer being ignorant. He has moved his state of mind from that of ignorance to foolishness. Foolishness is a condition by which a person has sufficient knowledge to do what makes sense but disregards the knowledge. To put it another way, he's "acting a fool."

Then you have the person who does or says something that makes no sense and you have somebody asking, "why did that idiot do(or say) that stupid mess?" Aside from the fact that the person who asked the question didn't have sense enough to know he or she had answered his or her own question--shouldn't we expect stupid things from an idiot? There's an animal called an "anteater." It has that name for a reason: it eats ants.

Strictly speaking, an idiot is a person with severe mental retardation. He or she is "very slow" and isn't to be held at fault for doing and saying things that make no sense. For whatever reason(s), this person's brain isn't functioning properly. We bear this in mind when dealing with such a person and give him or her help, where we'd not give the help to someone we figure is of at least normal intelligence.

But let's return to the matter of ignorance and foolishness. Everybody in the world is ignorant of some things. There's no shame in not knowing it all. Yet we see and know people who act as if there is shame in either not knowing it all or not being seen by others as knowing it all. You ask them questions and they'll make up answers, rather than even appear not to know. Or you'll

see them struggling to get some things done and you offer them suggestions. They blow up, as if your suggestions were heavy insults, implying that you think they're stupid or not grown.

Oftentimes, people who do and say foolish things chronically have early-childhood issues. They didn't get enough attention, got too much attention, whatever. Child brats physically grow up to be larger brats. They look like adults but are as emotionally insecure as babies. There are all kinds of early childhood experiences and traumas that can have lasting impacts. This is true for Africans, Asians, Europeans, any people. But any of the experiences we have, as Africans in this country, must be seen in the context of the European-supremacist society we live in.

If an African male interprets suggestions, advice, or constructive criticism as insults and/or challenges to his "manhood," it must be understood, that, in addition to whatever early-childhood issues he's had to deal with, he's affected by life in a society in which his value as a human being is constantly in question and frequently denied altogether. He's living in a society where a "man" is basically characterized as being "large and in charge." But even if the African has tens of thousands of dollars, his money is only "chump change," and he's in charge of practically nothing. Governmental authority, policing authority, economic/financial authority, and even <u>divine</u> authority are in the hands of Europeans--primarily, European males. Even though the European identity of divine authority is absurd myth, it has been fed to us so effectively that it has the power of reality.

So, as some of us are insecure about "manhood"(adulthood), we are also insecure about our smartness. This goes on beneath the surface of our consciousness, in the same place where the question is posed: if <u>you</u> were smart, wouldn't <u>you</u> be large and in charge? On the surface, those of us who are in this condition walk with big confidence and talk as if we are the sharpest knives in the drawer. But it's counterfeit, fake like funny money.

If we're in doubt about our manhood and our intelligence, we can't show it, can't talk about it, because ego stands

in the way. We're so chronic in putting on this show for others, we trick ourselves. We run around ignorant, on the surface, of our own feelings of inadequacy. We stumble around in a haze of foolishness, talking ourselves into the notion that "it's all good."

As dealt with earlier, foolishness can come, at least in part, from certain early childhood experiences. But there are those that we might call "generic" early childhood experiences and others tied directly to us as Africans. If I'm a fool and have trouble listening to suggestions or advice from Europeans, my resistance might only be for show, because, even though I might distrust and resent them and their advice, I have been indoctrinated to believe in Europeans' supremacy. So I might listen to and follow what they have to say, on the sly. But because the anti-African notions generated by European-supremacist("racist") ideas affect me as part of a group of African people, the feelings of inferiority I'm taught to have about myself are projected onto the faces of other Africans: "I'm nothing, they're nothing." So, if I'm acting a fool and another African tries to school me, I'm not hearing him.

One thing about these "generic" early-childhood experiences is that they're had and then they're over with. Our early experiences, as African children in a European-supremacist society, don't end. The forms the experiences take, over time, may change. But the constant reality is that we are African. The social, political, and other forces that influence us to question our value while we are children are operating when we are adults.

After awhile, one can get used to, not only being a fool, but being expected by others to be a fool. "Fool" becomes a major part of his identity. He might actually take on the name, "Fool," or something equivalent, and answer with a warped pride when people call for the fool. He has a reputation for foolishness and feels he must live up to it, no matter the dangers this might bring to him. In the meantime, fools around him, who might not be so death-defying in their foolishness, make liberal use of the fool. If they want to see something dangerous be done but or are too scared or have too much sense to do it themselves, they'll call on the fool to handle their

"business." If they want some money that they can't get legally, they'll call on the fool to take the risks. His "partners" will give their fool his props when he's in their company. But when he's out of sight, they'll laugh at him for being the fool he is and plan more entertainment for themselves at his expense.

If this fool is an African, he might see his foolishness as "hardness" or "slickness" and insert it into his definition of what he believes it is to be "black." And he'll take this brand of foolishness and make it up to be some kind of sign that he's an authentic product of "the ghetto."

Foolishness, though, doesn't come in only one type or style. Fools don't have to be obviously outrageous. They can appear to be reasonable and sophisticated. They may value knowledge and take pride in being on top of the facts. You don't find out about their foolishness until you witness them hooking their facts up to draw conclusions. Such folks as these often operate under the weight of illusions, believing false "realities," and then twisting the implications of facts so that the facts support the illusions they believe in.

Over the past few years, several individuals have been released from prison in this country, due to dna evidence showing the innocence of these individuals. Many of these persons had done more than a decade, more than two decades in the joint. There are Africans who believe that the U.S. is a land of "freedom and justice for all." They cling to this belief in much the same way that many rassling fans cling to the belief that this "sport" is real. If you ask them what the overturning of the convictions of these innocent people means, they'll tell you that it proves that "the system works." Never mind that people did decades of their lives in lock-up for the crimes of others or that they were convicted in the first place. In order to find support for their continuing belief in this country's "freedom and justice for all," they'll use all manner of head-locks, arm twists, hip-throws, and other maneuvers to distort the implications of evidence

--continued on page 15--

FROM OTHER SOURCES

Brothers in Brooklyn Establish Movement to Empower African Families

"In the heart of East New York, Brooklyn...residents are calling what Brother A.T. Mitchell and other volunteers are doing an oasis in the desert.

"Man UP!--an entirely volunteer organization dedicated to the uplift and spiritual revitalization of Black people --began as an initiative to recruit men to accept their responsibilities and empower them, but has since grown into programs aimed at the empowerment of family.

"'If a Brother does not recognize or put himself back into the equation, then the entire thing will fail. Women have to recognize that, in the process of the Brothers getting themselves together after the women have carried the load all these years, they should let bygones be bygones and allow men to Man Up', insisted Mr. Mitchell, the group's executive director.

"He defines Man Up as 'a terminology used to call people to a certain kind of responsibility; a community call for men to stop complaining and do something about the problem...

"Man Up! encourages every member of the community to work for the good of the community by volunteering and participating in home life and community activities in hospitals, schools, senior citizens home and businesses.

"He further believes that former inmates who have paid their debt to society still owe a debt to the community. 'Our young people need to see men and women who are coming home from prison who are not glorifying prison life and are striving to do the right thing', he stressed...

"Man Up! offers community services such as free job readiness courses for immediate job assistance; an after-school program for young students with evening activities for teenagers where they can help in test preparation and homework; and manhood and womanhood development classes.

Man Up! also offers 'Hoodwatch'--a policing program that seeks to ensure that all those who come into the community assume responsibility for it.

"'When your community is as it is because of social, legal and economic pressures, we don't police the drug dealer on the corner or the pimp in the block, we look for the underlying element that feeds crime against the community ...we found some of those crimes to be price-gouging, treating people disrespectfully, not having the community participate whenever construction is going on, or bringing other nationalities or ethnicities into our community for cheap labor. These are crimes against the community that should be highlighted'..."

-from "Enough Is Enough, Man Up!"; page 37, May 3 THE FINAL CALL(Chicago, IL.)

Sisters in Philly Rally for Safety and Well-being

..."The Black Women's Defense League sponsored a kick-off event here on Saturday, May 7 to begin officiating 'The National Rally to Fight Violence and Abuse of Black Women and Girls Campaign'.

"The campaign is one of the officiual 'Five Year Action Plan'(5-YAP) programs that has been designed by Empress Phile Chionesu, founder and president general of the Million Woman March(MWM), to address and fulfill the pledges and commitment to the 1997 MWM platform and its subsequent mandate...'Black women are the true representatives of the Mother of Civilization', said Ms. Chionesu...'We have to begin to, not only uphold our glorious traditions and legacies, but also make certain that we are respected and treated accordingly'...

"Beginning in June, special programs which will include rallies, forums and healing circles, will commence nationwide to bring greater awareness to this growing dysfunctional behavior plaguing Black communities and further deteriorating the Black family.

"A mass assembly for 'The National Rally to Fight Violence

and Abuse of Black Women and Girls' will take place on Oct. 15 in Washington, D.C. at the Commemoration of the 10th Year Anniversary of the Million Man March, where Black women will deliver 'A Letter of Love' to Black men, requesting that they accept the responsibility of dialoguing with one another about the problem of domestic abuse, sexism, exploitation and other forms of violation (civil and human) and abuse(mental, physical, and spiritual) of women. Sessions will also be provided for Black females to assist with behavior examination and Black womanhood development, including self-defense training. Black men will be asked to set up counseling, anger management classes, and other related activities..."

-from "National Rally to Fight Violence and Abuse of Black Women and Girls Launched," page 35, May 17 THE FINAL CALL(Chicago, IL.)

Messages of Non-violence and Positivity: Could Rap Be Moving in a New Direction?

"The newest message to hit hip-hop may be that peace sells. With the surprise success of non-violent rappers such as Kanye West, some of rap's hottest artists are pushing messages of non-violence and music fans are tuning in. One reason for their success may be that rappers have shown having a positive message in a song doesn't mean diluting lyrics or intensity but rather changing focus and attitude.

"For instance, hip-hop artist Prez-E-Dent, who cites such inspirations as Bob Marley and Tupac Shakur, has made his mark on the industry with blunt lyrics that take on powerful and controversial themes. He's considered a leader in the new 'rap renaissance' that aims to spread a positive message to listeners. 'The industry is in a state of emergency', says Prez-E-Dent, born Samuel Joffre Payne...

"Prez-E-Dent's approach to rap has been described as bring a 'refreshing air to a hip-hop arena plagued by violence, materialism and misogyny', yet he is considered one of the hardest-hitting rappers in the industry...

"Prez-E-Dent toured with popular artists such as Onyx, Fat Joe, and Bone Thugs-n-Harmony, but he soon became frustrated with his label's management practices. He paid back his $100,000 advance and became one of the first rappers to own the rights to his master tapes. The move left Prez-E-Dent squarely in charge of his musical career.

"Prez-E-Dent's hotly anticipated album, 'New World Industry', dropping in July, is expected to make a huge impact on the rap industry and the music industry in general...

"'Everything I do is a representation of what's missing out there today', he explains. 'Music is man's universal system in communication(M.U.S.I.C.), especially in minority communities. My message is to show people that there is help. Words can hurt or heal.'"

-from "Is 'Non-violence' the New Face of Hip Hop?," page 14 A, May 12-18 JACKSON ADVOCATE(Jackson, MS.)

African Director of Medical Center Program Takes Spirit of Sisterhood to Ghana

"...Valda Boyd Ford...,director of the University Medical Center's Community and Multicultural Affairs, traveled to the 15-year-old Buduburam Refugee Camp in Ghana to work with Unite for Sight, an organization dedicated to health promotion and disease prevention. On Monday she shared her experiences, photos and handmade items from Ghana with the UNMC community during a noon forum...

"Ford recently was named director of refugee initiatives for Unite for Sight and will assist with the coordination of refugee projects in Ghana, Sierra Leone, Sri Lanka and Nigeria. Later this month(May 29), she will spend two weeks in Sierra Leone working with an NGO[non-governmental organization] to assess the conditions and lay the groundwork for developing a sustained clinic and local Unite for Sight chapter...

"Thanks to Unite for Sight, the eye clinic at the Buduburam Refugee Camp in Ghana will have 40 volunteers through

mid-September. The group specializes in bringing eye examinations, free prescription eye wear, sunglasses and even cataract surgeries to indigent refugees around the world...UNMC recently formed its own Unite for Sight chapter, Ford said, which allows members to do eye education and screenings locally for the most vulnerable populations. UNMC medical student Christelle Akati leads the group and will travel to Togo on May 28 to run short-term eye screening and referral program..."

-from "Lessons from a Ghana Refugee Camp," page 2, May 26 THE OMAHA STAR(Omaha, NE.)

Privatization and Neocolonialism affecting So. Africa's Economy and its People's Quality of Life

..."Multi-national corporations are now finding a lucrative option in South Africa as they compete among themselves for sources of raw materials and 'suitable' labor conditions...Having promised to elevate South Africa's low-income and working population by implementing the Freedom Charter, the ANC-led government is caught in an awkward position. The ANC faces increasingly hostile global economic conditions, wherein international finance capitalist corporate interests pit developing nations against each other in their global scramble for super-profits, while approximately seven million of the black majority are still living in shacks without basic necessities.

"The government is poised to place ownership and control of South Africa's remaining publicly owned industries in the hands of international finance capital. Given South Africa's advanced industrial capacity and electrical generation capabilities, this is tantamount to placing Africa's industrial capacity in the hands of the historical adversaries of Africa's low-income and working poor. South Africa is in a unique position on the continent. It has the infrastructure needed by corporate interests to extract and process strategic resources. This includes the various sections of labor--unskilled, semi-skilled, and skilled workers...

"South Africa has some of the world's most valuable minerals, some of which are essential for building airplanes,

and generating nuclear power. These include platinum and uranium in addition to diamonds and gold. South Africa is also strategically positioned next to Namibia, Angola, Democratic Republic of Congo, Botswana and Zimbabwe, all of which have precious minerals...

"South Africa still has the distinction of having the highest standard of living for its white minority, most of which enjoy the privilege of having two to three servants. The growing middle-income and upper-middle-income, non-white strata are now in a position, often, to have multiple servants.

"Domestic workers, commonly referred to as 'servants' under the apartheid regime...have recently come under government protection by virtue of the Domestic Workers Act. An extimated 1 to 1.5 million workers in the country who work as domestics, in-home caregivers, gardeners and childcare workers are covered by the act...In recent years, significant steps have been taken to improve their situation, including establishment of a minimum wage, specifications on working conditions and hours of work, overtime pay, salary increases, deductions, annual and sick leave in this previously unregulated industry. However, with the general unemployment at 40%-60%, one wage earner often has to support ten dependents...

"The worsening employment situation has been exacerbated by retrenchment. Retrenchment is the preplanned laying-off of workers who sign contracts to be trained for a certain period of time. It is a form of temporary employment. As in the U.S., it is administered through 'temporary employment agencies' that extract a percentage of the wages for their service...

"In South Africa, the effects of retrenchment have been more severe in the past five years. Workers reported difficulties in meeting their most basic needs such as food, housing and medicine...

"George Monibiot, describing some of the forces directing policy change in South Africa's economy in his October 20, 2004 article 'Exploitation on Tap' in The Guardian, wrote, 'Since the fall of apartheid, in 1994, the World

Bank, the UK and the US have been flooding the country with advisors and consultants. In 1996, Chancellor Clarke's visit paid off, when the government began implementing something called the Growth Employment and Redistribution Strategy(GEAR). It's widely seen as a self-imposed structural adjustment programme: it does everything the powerful countries wanted, while creating the impression that it was all South Africa's idea...'

"Sundrasagren Govender, South African national, COSAS co-founder and Operations Manager stated, 'South Africa must regain control over the resources required to run a prosperous country and those resources must be in the hands of the many, not a privileged few. Bereft of control over our country's own natural resources and infrastructure, the South African government has tried the road of appeasement with the demands of the International Monetary Fund and World Bank in order to acquire capital for development'..."

-from "Privatisation Undermines South African Workers"; pages 1, 12, 13, 20, 21, 26; winter SOUTH AFRICAN BEACON (Oakland, CA.)

COMMUNITY NEWS

Harambee Afrikan Cultural Organization Election

On Tuesday, May 3rd., we conducted our annual election. Our Constitution & By-Laws provides that we are to hold elections at our first meeting in May of each year and that we vote on the positions of Alaga(Chairman) and Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee). At our May 3rd. meeting, Mondo was retained as Alaga and Les Wagner was retained as Eso/Alakoso Asha. Pursuant to our Constitution, these Brothers will appoint the other members of the Central Committee, subject to the approval of the general membership. The incoming Central Committee takes office at the first meeting in June.

Brother Amefika(Chad Taylor), who served as our Akapo(Treasurer), left the joint recently. We miss him but are glad he got out and hope that he will both stay out and operate on the outside with the same commitment to upholding the principles of African manhood that he operated on while in here.

PUBLICATIONS

"Souls" Journal Edition Casts New Light on Omowale(Malcolm X) and His Legacy

..."A special issue of 'Souls: A Critical Journal of Black Politics, Culture and Society'(Volume 7, Number 1), unearths remarkable new facts about Malcolm X and redefines his legacy for black America today.

"Drawing on new archival and electronic compilations of Malcolm X's writings, the authors reassess his politics and personality, from his cruel childhood to his impending reconciliation with Martin Luther King, Jr. at the time of his death...

"New information discussed in the special issue of the journal includes: Information about the three 'missing' chapters of the 'Autobiography of Malcolm X', edited out by the publisher and by co-author Alex Haley. Secrets behind Malcolm's assassination: Two of the men convicted of the crime were probably not even at the Audubon Ballroom that day, and the police that usually accompanied his appearances were inexplicably absent. Closely guarded FBI files that have ironically proven to be one of the most reliable antidotes to the distortions of Malcolm's early biographers. The growing consensus among scholars that the missios of Malcolm X and Martin Luther King, Jr. were compatible rather than contradictory...

"Marable's[Manning Marable] article, 'Rediscovering Malcolm's Life', traces a 20-year journey to recover Malcolm's legacy...

"Other articles in the special issue include: A study of Malcolm X's transition from the Nation of Islam's view that black Americans were heirs of Arab culture to a more Afro-centric view...An interview with Herman Ferguson, a founding member of the Organization of Afro-American Unity who was present at Malcolm X's assassination..."

-from "Who Wrote the Autobiography of Malcolm X? Leading Journal Redefines His Legacy," page 12, May 26 THE OMAHA STAR(Omaha, NE.)

BOOKS

The African-American Writer's Guide to Successful Self-Publishing

THE AFRICAN-AMERICAN WRITER'S GUIDE is authored by Takesha D. Powell and published by Amber Books. It runs 148 pages, including index. The copyright year is 2004. The author states in her introduction that "This is a guide for the African-American writer, like you, striving to get short stories, fiction, articles, novels and poetry published and self-published." She states further that her book provides "basic information on different marketing avenues, how to write query letters and proposals, the art and cost of self-publishing, working with a literary agent and understanding the business of writing," etc.

In 13 chapters, the GUIDE covers: advantages and disadvantages in self-publishing, different means of publishing, gaining exposure as a writer, working with agents, understanding contracts, marketing your published work, and so forth. In addition to these chapters, the GUIDE has three appendixes, covering: Websites: Resources for Authors & Self-Publishers, Important Publishing Industry Contacts, and Successful Self-Published Authors. The listings of these contacts/resources are fairly extensive, with, for example, approximately 200 bookstores operated by African people listed with their addresses, phone numbers, and contact persons.

THE AFRICAN-AMERICAN WRITER'S GUIDE TO SUCCESSFUL SELF-PUBLISHING is available from Aframerican Bookstore; 3226 Lake St.; Omaha, NE. 68111; phone no.: (402) 455-9200.

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

BACK IN TIME

The West initially set out to conquer the world with the might of its Roman armies, but the lesson they soon learned was that building an empire was not a matter of military superiority alone; it was necessary to impose culture as well--and so the Romans "civilized"(did cultural violence) as they went. And in the centuries to come Christianity became the tool that dealt the deathblow to the objects of European imperialism. How much easier it was to control a culture once the coherence of its ideology had been destroyed...The destruction of the ideological structures of Africans and other majority peoples was far more costly to them than even incarceration; for without these they had no rationale for defense; neither a reason for living, nor one for dying. Awoonor analyzes the process well:

> *"By far the most powerful of European cultural contact and change in Africa has been the Christian Church...missionary work began in Africa as a sporadic attempt...to extend the gospel to the 'unfortunate' heathens[but] the metropolitan political machinery...became its closest defender, ally, and ultimate beneficiary.*
>
> *"The Christian Church in Africa refused to accept the legitimacy of the African's religious position. He was accused of being a pagan, a devil worshipper; Satan was said to have employed his agency to erase every vestige of religious impression from the African's mind, leaving him without a single ray to guide him away from the dark and dread futurity."*

The attack was cultural, aimed at the spirit and self-esteem of the African, entities that had been held firmly intact by a cohesive communal organization. Christianity appealed to the outcasts in order to subvert the solidarity and integrity of the society. It was individualistic, not communalistic like African spiritual conceptions. One sought personal and individual salvation through piety and belief in Christ. "The school was the most important instrument of Christian missionary work in Africa." Children entered missionary schools only to cut ties with their

families and with their traditional rituals and rites of passage; i.e., those institutions that had given Africans such a deep sense of security and identity. Africans were forced to change their names in order to become good Christians--docile, humble and obedient.

Speaking African languages was discouraged, white imitating Europe was encouraged; including Europe's material culture.

> *"This situation led to the development of insecurity and inferiority in Africans, marked by a simple process of the loss of identity and of independence in the most traumatic manner...For this group[the Europeans], the bulk of the Africans represented a despicable lower level of creatures, with obnoxious religious and social habits who must not be tolerated around the precincts of decent homes."*

Soon the "educated" Africans would be taught to think these things about their own people. They could then be used to "lead."

Africans were considered to be "half child, half devil." But "Christ was a white man; the saints were white; the missionaries were white."

Source: YURUGU: AN AFRICAN-CENTERED CRITIQUE OF EUROPEAN CULTURAL THOUGHT AND BEHAVIOR by Marimba Ani

Commentary

for this purpose. Afterall, nobody wants to believe that he or she is believing in something that is an illusion. That would make him or her feel like a fool.

Yes, there are many kinds of foolishness, with delusion being common to all of them. While it might be fairly easy for some of us to detect the foolishness in others, delusion is a state of mind that can stand in the way of our finding foolishness in ourselves. We have to be vigilant in looking at ourselves because we live in a society where foolishness runs rampant and, like a cold, is contagious. Wisdom requires this of us.

-Editor

ANNOUNCEMENTS

The Prison Poster Project is seeking artists for a collaborative illustration project that will be used as an educational tool to expose the real face of prisons. Please send a sample of your style in pencil or pen to the Prison Poster Project, PO Box 71357, Pittsburgh PA 15213.

The Millions More Movement[10th anniversary commemoration of the Million Man March] will come to Washington, D.C., for a weekend of events Oct. 14-16. On Friday, Oct. 14, a Day of Absence will be observed. All people who can are asked not to go to work, school, businesses and sports and entertainment venues for this one day. It should be a day to look inward and focus on the meaning of the Millions More Movement and the necessity of spiritual and ethical grounding in our families, communities and organizations. A mass assembly at the National Mall will be held on the following day. A diverse group of national and international leaders will outline the significance and meaning of the Millions More Movement and lay the foundation for individual and organizational activities. On Sunday, Oct. 16, services of worship throughout the city will be observed, dedicated to spiritual renewal and revitalization. To become a registered supporter of the Millions More Movement, visit the website www.millionsmoremovement.com. Correspondence may be sent via email at mmm05millionmanmarch.org.

COSAS(Committeefor South African Solidarity) was formed to tell the true story to the people of North America about what is happening in South Africa. COSAS is an all-volunteer organization, made up of South Africans, students, professionals, clergy, and other concerned citizens. We have banded together to build organization to counter a climate of "disinformation" in the U.S. and western media about the real nature of the changes taking place in Africa. To become a COSAS Representative or Correspondent in your area, please call or write to COSAS at: (510) 251-0998 or 1615 Broadway, Suite 705; Oakland, CA. 94612.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Yusuf Jahi Kafele

Eleto(Administrative Chairman) - "Red" Kirtley

Akapo(Treasurer) -

Akowe(Secretary) - Mosi Bankole

Akewi(Librarian) - Gha-is(William Dailey)

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa